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Several different kinds of cloth were woven in Ting Hsien but two, "big" cloth for local use and "chuang" cloth for export from the hsien, accounted for most of the output. Size of the piece was the principal difference between the two types of cloth. Both were white, both were woven with Tientsin machine spun warp and locally spun woof. There was some variation in the size of the pieces but the big cloth was generally 42 feet long and from 1′2″ to 1′3″ in width. The export cloth was about 36 feet in length and 1′2″ in width. 286 439

Other types of cloth were rough big, smooth big, and striped. Both the warp and woof of the rough big cloth were hand spun thread. For the smooth cloth they were both machine spun. A piece of rough cloth was usually 46′ x 1′4″, the smooth cloth 34′ x 1′1″. The striped cloth, striped blue and white, blue and yellow, or yellow and white, was usually 40′ x 1′2″. The yellow thread was spun from yellow cotton. The blue was locally dyed.

Prices varied from market to market but the average price per piece in 1931 was big cloth $1.80, export cloth $1.20, and striped cloth $2.30. The weaver's profit was estimated at 30 cents per piece for the big cloth and 20 cents per piece for the export cloth. Families who had big cloth woven for them supplied the thread and paid the weaver 30 cents per piece. 286 434 439

Big cloth was woven in 378 villages, export cloth in 203. Over 1,000,000 pieces of export cloth and 606,000 pieces of big cloth were produced in 1931. All of the export cloth was sold to the cloth stores and shipped out of Ting Hsien. Figures from the 3rd and 6th Districts indicate that about 23 per cent of the big cloth was used by the weaving families, the rest sold. Cotton cloth was a large cash item for the village families. 286 439

It was reported that there was a big decrease in spinning and weaving during the 1st month of the New Year, both because it was vacation and holiday time and because an old custom, followed in some villages, forbade the farmers' daughters to use needle and thread during the 1st moon. 286 777

Other materials woven from cotton thread were large and small gauze, waist bands, leg bands to tie trouser bottoms around the ankles, and bags of various sizes. The latter were generally woven from three or four ply thread. 286 291

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1. Yueh Wu-mu was a very faithful minister of the Sung Dynasty.
2. Shang Wang prayed for rain for his people.
3. Shun Wang, of the Yü Dynasty, had double pupils in his eyes.

Sesame stalks were spread in the courtyard to "pass the year away". They must be cleared away before the dawn of New Year's Day.

While the women were finishing the preparations for the evening feast, the men and the children went out to the family graveyard. Before the graves they lighted bundles of straw and invited the spirits of their ancestors to come home and eat New Year dumplings with the family. On the way back to their homes they kept the straw burning and kept repeating their invitation to their ancestors. Outside the doorway the last of the straw was burned except for one stick that was placed in front of the ancestral tablets.

The spirits of the ancestors were thought to stay for five days and offerings of food were set before their tablets three times a day during that time. In some families a special service was held at the end of five days to return the spirits of the ancestors to their tombs.

For New Year's eve all the family dressed up in their best clothes and, if possible, all wore something new. They had a family feast together and spent the night in celebration. Even the children stayed awake all night. Wine was generally served as part of the celebration. At midnight lanterns were lit and incense was burned to worship the God of Heaven and Earth, the God of Wealth, and the family's ancestors.

Before sunrise some families knelt and kotowed to the east, praying that they would not be stung by scorpions.

[777]

In the villages it was believed that it was very unlucky to awaken a person on New Year's by calling his name. To do so would subject him to bed-bugs and red eyes during the year.

On New Year's Day one of the first duties was to greet the spirits of the ancestors and to set a feast of bread, meat, vegetables, dumplings, and fruit before their tablets. The younger members of the family kotowed to the elders. The day was enlivened by shooting off firecrackers. Cash, woven with red string in the shape of a dragon, were hung around the children's necks to bring them wealth.

After a family dinner, family groups, except for the girls and the old people, went out to give their New Year's greetings to their relatives and neighbors. When a bride went to make her first New Year's call she was accompanied by other members of the family. She was expected to bow

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to the younger members of the family and kotow to the elder members. The bow was more and more taking the place of the kotow.

Everyone in China is one year older on New Year's Day.

On New Year's some families endeavored to foretell the weather for the coming year. On New Year's eve they put twelve white beans into small holes cut into a wheat stalk that had been split in half. The wheat straw was then tied together with a cord and put into the water jar, where it was left over night. When it was taken out, the next morning, it was opened and the beans were examined. If any of the beans were found to be soaked with water it was believed that the corresponding month of the year would have a heavy rainfall. Dry beans were thought to foretell months with little rainfall.

Following New Year's day was the time for visits with friends and relatives who lived at a distance. A bride was regularly invited to return then to her home for a visit that would last beyond the fifteenth of the month.

All sorts of games were enjoyed during the New Year season. In many villages, it was a time when there was a great deal of gambling. Officially, there was a law against gambling with the penalty running as high as a fine of $100 or $200. It generally had been customary for this restriction to be greatly relaxed, if not entirely removed, for all or part of the New Year's holiday. In some cases, the time of relaxation was fixed by the magistrate, sometimes by the village heads. One village might have ten days of freedom while another nearby village had only five days. In Chai Ch'eng no gambling was allowed at any time.

The New Year season ended with the Lantern Festival, which was celebrated on the 14th and 15th of the first month. The dragon lanterns were often brought out and carried through a series of dances for the enjoyment of the people. Athletic groups gave exhibitions and yang ke, planting songs, were often given on a stage.

On the 15th of the first month the women and girls wore cedar twigs in their hair to help them avoid lice.

On the 16th of the first month, the first working day of the year, it was customary for employers to provide a feast for their workers so that they might celebrate together.

Hair cutting was generally not done during the first month as, done at that time, it was thought to bring bad luck to one's maternal uncle.

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527 In some families the girls were not allowed to use needle and thread during the first month.

On the second day of the second month the great dragon, ruler of the insects, lifted up his head after his winter sleep. Before sunrise the village people usually sat on their beds with pillows on their heads and said three times:

"On the second day of the second moon
The dragon lifts up his head.
I lift up mine first so
No scorpion or earthworm will dare to crawl on my body."

If they did not put the pillows on their heads they would put something under or in their pillows to scare the dragon: red sulphur, cinnabar, green pepper. During the day new ashes were spread around the wells, as they were thought to be the home of the dragon, a water animal. Ashes from the wells were taken back to the family home and there spread around the walls and rooms to "guide the dragon".

Small chickens made from wheat straw were stuck into the outside walls of the houses so that the "chickens" could eat any scorpions coming into the house. The walls and rooms of the house were cleaned to keep away poisonous insects. Kaoliang seeds were planted so they would be free from disease at harvest time.

527 Ch'ing Ming, the spring festival, came on the third day of the third month. Originally it was the day when families went to the graves of their ancestors, repaired the graves, offered a feast to the spirits of the departed, and held a memorial service. More recently it had become also an Arbor Day. Many of the students in the villages went out into the country for a picnic or a walk in the fields as most of the flowers and trees were in bloom. Gourds were usually planted on this day as it was believed that it would protect them from injury by insects.

The fifth day of the fifth month was the summer festival and the Dragon-Boat Festival. It was one of the three big festivals of the year and was generally a holiday. Most families hung artemesia and willow twigs over the doorway and pasted gourd-shaped, red papers on the walls. The children wore a five-colored "long life string". Many boys and girls and some women wore artemesia leaves in their hair and hung "tiger" characters on their clothes. This was to protect them from mishap or danger throughout the season. Three-cornered rice puddings,